



رمضان مبارك KE Kuch Ahkaam o Masaail

TEHREER: SHAIKH
MAQBOOL AHMAD SALAFI
HAFIZAHULLAH

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THE WAY OF SALAFIYYAH
(The True knowledge of Islam)

Ramadhan ul Mubarak Ke Kuch Ahkaam o Masaail

Rooiyyat e Hilal (Chand Ka Dekhna):

Islami ibadaat ka Rooiyyt e Hilal se gehra talluq hai khusoosan Roze ka. Roza rakhna, iftaar karna aur Eid manana sab qamri chaand par munhasir hain.

Allah Taala ka farmaan hai:

Tarjumah: Log Aap se Chaand ke baare mein poochte hain, Aap keh dijiye ke yeh logon (ki ibadat) ke waqton aur hajj ke mausam ke liye hai...(Surah Al-Baqarah, Surah No:2 Ayat No: 189)

Nabi Sallallahu Alaihi Wasallam ka irshad hai:

Tarjumah: Chaand dekh kar Roza rakho or chaand dekh kar roza khatm karo. Agar badli chaa jaaye to (Sha'baan ke) Tees (30) din poore karo.(Sahih Muslim: 1080)

Is liye musalmanon ko har maheene chaand dekhne ka ehtimaam karna chahiye khusoosan ahem maheene Ramadhan, Shawwaal, Zil Hijjah waghera.

Chaand dekhne ki dua:

{(Sunan Tirmidhi: 3451) Allama Albani
Rahimahullah ne Silsila As-Saheehah: 1816 mein
isko sahih kaha hai}

- 29 ka chaand nazar na aaye to Sha'baan ke 30 din poore kiye jaane ke baad Roza rakha jaayega. Upar wali Hadees is ki daleel hai.

- Har shakhs ka chaand dekhna zaroori nahi hai, kisi ilaage mein ek aadil musalman ka chaand dekhna kaafi hai. Daleel:

Tarjumah: Hazrat Ibn e Umar Radhiallahu Anhum kehte hain ke logon ne chaand dekhne ki koshish ki (lekin unhein nazar na aaya) or main ne Nabi Sallallahu Alaihi Wasallam ko khabar di ke main ne chaand dekh liya hai, to Aap Sallallahu Alaihi Wasallam ne khud bhi Roza rakha aur logon ko bhi roza rakhne ka hukm diya. {(Sunan Abi Daud: 2342) Allama Albani Rahimahullah ne isko Sahih kaha hai}

- Ek shehar ki Rooiyyat (dekhna) gareebi un tamam shehar walon ke liye kaafi hogi jin ka matla' ek ho. Matla' ke ikhtelaaf se ek shehar ki rooiyyat doosre shehar ke liye nahi maani jaayegi. Daleel:

Tarjumah: Hazrat Kuraib se riwayat hai ke Hazrat Umm ul Fazl Bint e Haris Radhiallahu Anha ne mujhe Hazrat Mu'aawiyah Radhiallahu Anhu ki taraf mulk e Shaam bheja. Main Shaam mein pahuncha to main ne Hazrat Umm e Fazl Radhiallahu Anha ka kaam poora kiya. Aur wahein par Ramadhan ul Mubarak ka chaand zahir ho gaya. Aur main ne Shaam mein hi juma' (fariday) ki

raat chaand dekha phir main maheene ke aakhir
 mein Madinah aaya to Hazrat Ibn e Abbas
 Radhiallahu Anhuma ne chaand ka zikr kiya to
 mujhe poochne lage ke tum ne chaand kab dekha
 hai? To main ne kaha ke hum ne juma' ki raat
 chaand dekha hai. Phir farmaya! Tum ne khud
 dekha hai? Main ne kaha haan! Aur logon ne bhi
 dekha hai aur unhon ne Roza rakha Hazrat
 Mu'aawiyah Radhiallahu Anhu ne bhi Roza rakha.
 Hazrat Ibn e Abbas Radhiallahu Anhuma ne kaha ki
 lekin hum ne to saturday ki raat chaand dekha hai,
 or saturday se Roza shuru kiya hai, ab chaand ho
 jaane tak hum to tees (30) Roze poore karenge ya
 yeh ki chaand nazar aa jaaye. Main ne kaha ki kya
 Hazrat Mu'aawiyah Radhiallahu Anhu ka chaand
 dekhna aur un ka roza rakhna kaafi nahi hai?
 Hazrat Ibn e Abbas Radhiallahu Anhuma ne kaha
 nahi! RasoolAllah Sallallahu Alaihi Wasallam ne
 hamein isi tarah karne ka hukm farmaya hai.(Sahih
 Muslim: 1087)

Yeh hadees Muslim, Tirmizi (693), Nasai (2111),
 Abu Dawood (2332) waghera mein maujood hai, is
 Hadees par Muhaddiseen ke Abwab se baat aur bhi
 wazeh ho jaati hai.

★ Sahih Muslim ka baab.

★ Imam Tirmizi Rahimahullah ka baab.

★ Imam Nasai Rahimahullah ka baab.

★ Imam Abu Dawood Rahimahullah ka baab.

- Print Media ya Electronic Media ke zariye chaand ki khabar paane par yeh tehqeeq karna zaroori hai ke khabar adil musalman ya qabil e aitmaad idaare ki taraf se hai ke nahi?
- Hindustan, Pakistan, Nepal aur Bangladesh waghera yani jis jis country mein Saudi Arab se matla' ka farq padta hai wahan ke log Saudi ke hisaab se na Roza rakhenge or na hi Eid manayenge.
- Kuch ilaaqe aise hain jin mein 6 maheene din or 6 maheene raat hoti hai aise mulk mein rehne waale log qareebi mulk ke hisaab se Roza, iftaar or namaz ada karenge.

Roze ki niyat

Tamam aamaal ka daar o madar niyat par hai lehaza Roze ki qubooliyat ke liye achchi niyat ka hona zaroori hai.

Allah ka farmaan hai:

Tarjumah: Keh dijiye ki kya tum Allah ko apni deendaari se aagaah kar rahe ho, Allah har us cheez se jo aasmaano mein or zameen mein hai bakhoobi aagaah hai. Or Allah har cheez ka jaanne waala hai. (Surah Al-Hujuraat, Surah No: 49 Ayat No: 16)

Goya naam le kar apne aamaal ko bataane ki zaroorat nahi.

Aur Nabi Sallallahu Alaihi Wasallam ka farmaan hai:

Tarjumah: Alqamah Bin Waqqaas Al-Laithi bayan karte hain ki maine Masjid e Nabwi Sallallahu Alaihi Wasallam mein Mimbar e Rasool Sallallahu Alaihi Wasallam par Hazrat Umar Bin Khattaab Radiallahu Anhu ki zabaan se suna, wo farma rahe the ke maine Rasoolallah Sallallahu Alaihi Wasallam se suna Aap Sallallahu Alaihi Wasallam farma rahe the ki tamaam aamaal ka daar o madaar niyat par hai aur har amal ka nateeja har insaan ko uski niyat ke mutaabiq hi milega, pas jiski hijrat (tark e watan) doulat e dunya (duniya ki daulat) hasil karne ke liye ho ya kisi aurat se shaadi ki gharz ho, pas uski hijrat un hi cheezon ke liye hogi jinke hasil karne ki niyat se usne hijrat ki hai.(Sahih Bukhari: 1)

- Niyat ka talluq dil se hai lehaza alfaaz ke zariye zabaan se bol kar niyat karna bidat hai. Aur Nabi Sallallahu Alaihi Wasallam ka farmaan hai:

Tarjumah: Har bidat gumraahi hai aur har gumraahi aag (jahannam) mein le jaayegi.Sunan Nasai: 1578)

Allama Albani Rahimahullah ne is Hadees ko sahih kaha hai.

- Aamaal ki qubooliyat ke liye zabani alfaaz ki nahi balki sachchi niyat (ikhlaas) aur Nabi Sallallahu

Alaihi Wasallam ki sunnat ki pairwi ki zaroorat hai. Jis ka zikr Allah ke is farmaan mein hai:

Tarjumah: To jise bhi apne parwardigar se milne ki arzoo ho use chahiye ke nek aamaal kare aur apne parwardigar ki ibadat mein kisi ko bhi shareek na kare. (Surah Al-Kahf, Surah No: 18 Ayat No: 110)

- Poore Ramadhan ki ikaththe (ek saath) niyat karna durust nahi hai balki har Roze ki alag alag niyat kare. Niyat ka waqt Maghrib ke baad se Fajr tak hai. Is douran kisi bhi waqt Roze ki niyat kar le.

Hadees e Rasool Sallallahu Alaihi Wasallam hai:

Tarjumah: Hafsa Radhiallahu Anha se riwayat hai ki Nabi Sallallahu Alaihi Wasallam ne farmaya: Jo shakhs raat ke waqt Roze ki niyat na kare uska Roza nahi. (Sunan Nasai: 2334)

Allama Albani Rahimahullah ne is Hadees ko sahih kaha hai.

Tarjumah: Ummul Momineen Hafsa Radhiallahu Anha se riwayat hai ki Nabi Sallallahu Alaihi Wasallam ne farmaya: Jis ne Fajr hone se pehle Roze ki niyat nahi ki us ka Roza nahi hoga. (Sunan Abi Dawood: 2454)

Allama Albani Rahimahullah ne is Hadees ko sahih kaha hai.

In dono Ahadees se jahan is baat ka ilm hota hai ke har Roze ki niyat alag alag honi chahiye wahien yeh baat bhi maloom hoti hai ke Roze ki niyat ka waqt raat se le kar Fajr tak hai.

- Logon mein Roze ki niyat ke alfaaz maroof (famous) hain woh alfaaz kuch tarah se hain:
- 1) (main kal ka Roza rakhne ki niyat karta hun)
 - 2) (kal ke Roze ki niyat karta hun)
 - 3) (aur main Ramadhan maheene ke kal ke Roze ki niyat karta hun)

Niyat ke yeh mukhtalif alfaaz kisi Hadees se saabit nahi balki is talluq se koi Zaeef ya Mauzoo' riwayat bhi nahi milti. Niyat ke alfaaz khud hi batlate hain ke hum khudsaakhta (khud se banaye huwe) hain. In alfaaz mein lafz "ghad (غَد)" (jo ke kal ke meaning mein hai) kaise sahih ho sakta hai jabki Roza aaj ka hota hai.

Tambeeh:

Kuch log ummat ko niyat ke naam par aise aamaal ka dars dete hain jo na sirf mashaqqat ki wajah bante hain balki aamaal ke barbaad hone ka bhi sabab hain. Main ne suna hai ke kitne log is liye Namaz nahi padhte ke unhein namaz ki khudsaakhta (khud se banaayi hue, banawti) niyat nahi aati.

Sehri

Roze ki sehat (yani Roze ke sahih hone) ke liye sehri khana zaroori nahi hai lekin sehri khana masnoon hai is liye sehri khana chahiye. Nabi Sallallahu Alaihi Wasallam ka farmaan hai:

Tarjumah: Sehri khaao kiunki sehri mein barkat hoti hai.(Sahih Bukhari: 1923 and Sahih Muslim: 1095)

Ek doosri hadees mein Nabi Sallallahu Alaihi Wasallam ne farmaaya:

Tarjumah: Sehri tamam tar barkat hai lehaza is ko na choro chaahe tum mein se koi ek ghoott pani hi pi le kiunki Allah Taala aur us ke farishte sehri khaane waalon par rehmat bhejte hain.(Musnad Ahmad: 3/12, Hadees No: 11101)

Allama Albani Rahimahullah ne is Hadees ko “Sahih al Jami’: 3683” mein Hasan qarar diya hai.

- Sehri ki barkat se sunnat ki pairwi, Ahl e Kitaab ki mukhalifat, ibadat par quwwat, chusti mein izafah, bhook ki wajah se badkhalqi se najaat, sehar ke waqt sayel ko sadqa, zikr o dua aur niyat e roza ke asbaab or mawaqe’ milte hain.(Hafiz Ibn e Hajar Rahimahullah ke Fatah ul Baari ke kalam ka ikhtesaar: 4/140)
- Sehri khaane ki koi khaas dua nahi hai, sehri se pehle bas Roze ki niyat karni hai agar raat mein niyat na ki ho to.

- Kuch log sehri nahi khaate, kuch log raat ka khaana sehri samajh ke khaate hain aur kuch log aadhi raat mein uth ke khaa lene ko sehri samajhte hain. In tamam tareeqon mein sehri ki sunnat mafqood (khatm) hai.

- Sehri ka waqt Fajr se kuch pehle hai. Daleel:

Tarjumah: Sahabi e Rasool Zaid bin Sabit Radhiallahu Anhu bayan karte hain ke Nabi Kareem Sallallahu Alaihi Wasallam ke sath hum ne sehri khaayi, phir Aap Sallallahu Alaihi Wasallam subah ki Namaz ke liye khade huwe. Main ne poocha ke sehri aur azaan mein kitna faasla hota tha to unhon ne kaha ke pachaas (50) Ayatein (padhne) ke muwafiq faasla hota tha.(Sahih Bukhari: 1921)

- Agar kabhi sehri khaate khaate Fajr ki Azaan ho jaye to khaana na chore balki plate ka khaana saaf kar le. Nabi Sallallahu Alaihi Wasallam ka farmaan hai:

Tarjumah: Tum mein se jab koi (Fajr) ki azaan sune aur bartan us ke haath mein ho to use rakhe nahi balki apni zaroorat पूरी kar le.(Sunan Abi Daud: 2350)

Allama Albani Rahimahullah ne is Hadees ko Sahih kaha hai.

Is mein do (2) baatein dhiyaan dene ke laiq hain.

- 1) Pehli: Is tareeqe ko mamool na banayen.
- 2) Doosri: Is hadees mein us azaan ka zikr hai jo sahih waqt par ho. Jin Masjid mein Fajr ki azaan sahih waqt par nahi hoti balki takheer (late) se hoti hai wo is hukm mein daakhil nahi.

- Sehri ke liye Taharat shart nahi is liye agar ehtelaam (wet dream) ho gaya ho ya jimaa' (hambistri, sexual intercourse) kiya ho to us haalat mein sehri khaa sakte hain. Hazrat Aisha Radhiallahu Anha bayan karti hain:

Tarjumah: Mein gawaahi deti hun ki Nabi Sallallahu Alaihi Wasallam subah junbi hone ki halat mein karte ehtelaam (wet dream) ki wajah se nahi balki jimaa' (sexual intercourse) ki wajah se! Phir Aap Roze se rehte (yaani ghusl Fajr ki namaz se pahle sehri ka waqt nikal jaane ke baad karte). Uske baad hum Hazrat Umm e Salamah Radhiallahu Anha ki khidmat mein hazir huwe to Aap ne isi tarah Hadees bayan ki. (Sahih Bukhari: 1931 and 1932)

- Subah hi ghusl kar le taaki Fajr ki namaz jamaat se ada kare.

Iftaar

Iftaar karna Nabi Sallallahu Alaihi Wasallam ki sunnat hai:

Tarjumah: Hazrat Sahl bin Saad Radhiallahu Anhu se riwayat hai ke Allah ke Rasool Sallallahu Alaihi Wasallam ne irshad farmaya: Meri ummat ke logon mein us waqt tak khair baaqi rahega jab tak woh iftaar mein jaldi karte rahenge.(Sahih Bukhari: 1957)

- Iftaar mein jaldi karna chahiye yani Sooraj doobte hi fauran iftaar karna chahiye. Upar wali hadees is baat ki daleel hai.
- Logon mein mashhoor iftaar ki dua Mursal hone ki wajah se zaef hai. Sheikh Albani Rahimahullah ne Abu Dawood (2358) ki is Hadees ko Zaef kaha hai.(Dekhen {Zaef ul Jami: 4349 or Zaef Abu Dawood (Albani): 2358})
- Iftaar karte waqt Bismillah kahen aur iftaar ke baad yeh dua padhen:Tarjumah: Piyaas khatm ho gayi, ragein tar ho gayein, aur agar Allah ne chaaha to sawaab (ajr) mil gya.(Sunan Abi Dawood: 2357) Allama Albani Rahimahullah ne is Hadees ko Sahih kaha hai.
- Iftaar karana bade ajr (sawaab) ka kaam hai. Hadees e Rasool Sallallahu Alaihi Wasallam hai:
Tarjumah: Zaid bin Khalid Al-Juhani Radhiallahu Anhu se riwayat hai ki Nabi Sallallahu Alaihi Wasallam ne farmaya: Jis shakhs ne kisi Rozedaar

ko iftaar karaya to us shakhs ko bhi utna hi sawaab milega jitna sawab Rozedaar ke liye hoga, or Rozedaar ke apne sawaab main se kuch bhi kami nahi ki jayegi.(Tirmizi: 807)

Allama Albani Rahimahullah ne Sahih kaha hai.

- Jab koi kisi doosre ke yahan iftaar kare to yeh dua padhe:

Tarjumah: Tumhare paas Rozedaaron ne iftaari ki, nek logon ne tumhara khaana khaaya aur tum par firshaton ne rehmat bheji.(Sunan Abi Dawood: 3854)

Allama Albani Rahimahullah ne Sahih kaha hai.

- Ghalati se waqt se pehle iftaar karne waalon ko chahiye ke jaise hi ghalati ka ilm ho fauran khaana chor den, is par koi gunah aur koi kaffara nahi hai. Jaisa ki Nabi Sallallahu Alaihi Wasallam ka farmaan hai:Tarjumah: Jis ne Roza rakha ho or bhool kar khaa liya ho to use apna Roza poora kar lena chahiye kiunki use Allah ne khilaya pilaya hai.(Sahih Bukhari: 6669)
- Lekin jaan boojh kar aisa karne waalon ke liye sakht wa'eed hai.
- Ghair Muslim agar halal kamaayi se iftaar karaye to us ke khane mein koi harj nahi hai agar deeni Maslehat ho lekin agar Islam ke liye bura ho to

bachna behtar hai, isi tarah jo log iftaar ko siyasat (politics) se jodte hain aur iftaar party karte hain us se bhi parhez behtar hai.

- Airplane mein safar karne walon ko bhi us waqt tak iftaar nahi karna hai jab tak sooraj nazar aaye. Nabi Sallallahu Alaihi Wasallam ka farmaan hai:

Tarjumah: Jab raat us taraf (mashriq) se aaye or din idhar maghrib mein chala jaaye ki sooraj doob jaaye to Roze ke iftaar ka waqt aa gya. (Sahih Bukhari: 1954)

- Musalmanon ke baaz tabqaat mein iftaar ke liye paanch (5) se dus (10) minute tak ka ehtiyaat hota hai, usi hisaab se yeh log apne iftaar ka calender banaate hain. Is liye main aam musalmanon ko bakhabar karna chahta hun ke yeh sunnat ki mukhalifat hai balki iftaar mein ehtiyaat ko riwaaj dena bidat ka irtikaab hai. Sooraj doobte hi hamein baghair ehtiyaat kiye fauran iftaar karna chahiye.

Roze ke mufsidat:

Wo cheezein jin se Roza baatil ho jaata hai ★

- Jaan boojh kar kha pi lene se Roza toot jaata hai. Aise logon ko qaza ke saath tauba bhi karni chahiye.
- Roze ki halat mein jimaa' (hambistri, sex) karna. Is ki qaza aur kaffara dono hai.

- **Kaffara:** Ek ghulam azaad karna ya do maheene musalsal (continuously) Roze rakhna ya saath (60) miskeeno ko khaana khilana.
 - Haiz o Nifaas ka aana.
 - Jaan boojh kar qay karna.
 - Bos o Kinar ya Mushtzani (masturbation) se mani (sperm) kharij karna. Is par sirf qaza hai.
- Jo cheezein khaane peene ke muqabil hon un se bhi Roza fasid ho jayega. Jaise: Taqat waala injection.
- Jaan boojh kar khoon nikaalna. Jaise: Hijama (Cupping). (Kuch logon ke nazdeek Hijama se roza nahi toot-ta hai).

Roze ke jaaiz or mustahab umoor:

Is mein do baatein hain.

Pehli Baat: Un umoor se mutalliq hai jin se Roza nahi tot-ta aur woh umoor neechе zikr kiye jaa rahe hain:

- Bhool kar khaana peena.
- Ghalati se qay karna.
- Apne aap par control rakhne waalon ka biwi se bos o kinar karna.
- Khud bakhud khoon aana jaise: Nakseer, zakhm ya medical check up ki gharz se thora sa khoon nikalna.
- Bina taqat waale injection lagaana.
- Surma lagana.

- Kulli karna, naak mein paani daalna, sir par pani daalna aur nahaana.
- Zaroorat ke waqt khaane ka zaaiqa chakhna lekin khayal rahe ke pait mein na jaaye.
- Ehtelaam (wet dream) ho jaana, haalat e janabat mein subah ho jaana.
- Naak kaan aur aankh mein qatre (drops) daalna (yeh amal raat mein kare to behtar hai).
- Toothpaste karna waghera.

Doosri Baat: Un umoor se mutalliq hai jin ka karna Roze ki halat mein mustahab aur pasandeedah hai:

- Ibadat par mehnat: Har qism ki bhalaayi ka kaam karna. For example: Quran ki tilawat, us mein tadabbur (gaur o fikr), sadqa, dua, zikr or faraiz ke saath deegar nafli ibadaat par mehnat karna.
- Faraiz ke alawah ibadaat mein taraweeh, shab e qadr ki ibadat, umrah aur aitekaaf bade ajr (sawaab) waala amal hai.
- Miswaak karna: Hazrat Aisha Radhiallahu Anha farmaati hain ke Nabi Sallallahu Alaihi Wasallam ka farmaan hai:

Tarjumah: Miswaak se mun saaf hota hai aur Allah ki razamandi haasil hoti hai. (Sunan Nasai: 5)

Allama Albani Rahimahullah ne is Hadees ko Sahih kaha hai.

- Iftaar o sehri mein khujoor ya paani ka istemaal masnoon hai, sehri mein takheer (late) aur iftaar mein jaldi karen, iftaar ke waqt dua karna aur Rozedaaron ko iftaar karana bhi mehboob amal hai.

➤ Yahan yeh bhi dhiyaan rahe ke jahan Roze ki halat mein bhalaayi ka kaam karne se ajr badh jaata hai wahein is maheene mein khusoosan Roze ki haalat mein gunah karne se buraayi ka darja bhi badh jaata hai is liye zabaan, haath, pair or poore dil o dimagh ko Roze ke dauraan aise umoor se bachaaye.

Rozedaaron ki qismein aur unke ahkaam

Ⓐ Bemaar:

Bemaar do (2) tarah ke hote hain:

Ek woh bemaar jo Roze ki wajah se mashaqqat ya jismani zarar (takleef) mehsoos karen ya shadeed bemaari ki wajah se din mein dawa khaane par majboor hon to apna Roza chor sakte hain. Zarar (takleef) or nuqsan ki wajah se jitna Roza chorenge utne ki baad mein qaza karni hai.

Allah Taala ka farmaan hai:

Tarjumah: Aur jo koi mareez ho ya phir musafir ho to doosre dinon mein ginti पूरी kare. (Surah Al-Baqarah, Surah No: 2 Ayat No: 184)

Doosre wo bemaar jin ki shifayaabi ki umeed na ho aur aise hi boodhe (aged) mard o aurat jo Roza rakhne ki taaqat na rakhte hon un dono ko Roza chorna jaaiz hai aur har Roze ke badle daily ek miskeen ko nif saas' (taqreeban one and half kg) ghehon, chawal ya khaayi jaane waali doosri cheezein de den. Allah Taala ka farmaan hai:

Tarjumah: Aur is ki taaqat rakhne waale Fidyaa mein ek miskeen ko khaana den. (Surah Al-Baqarah, Surah No: 2 Ayat No: 184)

❓ Yahan yeh dhiyaan rahe ke mamooli pareshani jaise zukam, sar dard waghera (etc) ki wajah se Roza todna jaaiz nahi hai.

Ⓑ Musafir:

Ramadhan mein musafir ke liye Roza chorna jaaiz hai jaisa ki Allah Taala ka farmaan hai:

Tarjumah: Aur jo koi mareez ho ya phir musafir ho to doosre dinon mein ginti पूरी kare. (Surah Al-Baqarah Surah No: 2, Ayat No: 184)

Agar safar mein Roza rakhne mein mashaqqat na ho to musafir haalat e safar mein bhi Roza rakh sakta hai. Is ke bohat saare dalail hain. Jaise:

Ek Sahabi ne Nabi Sallallahu Alaihi Wasallam se safar mein Roze ke baare mein poocha to Aap Sallallahu Alaihi Wasallam ne farmaya:

((إِنْ شِئْتَ صُمْتَ وَإِنْ شِئْتَ أَفْطَرْتَ))

Tarjumah: Agar tum chaho to Roza rakh lo aur agar chaho to Roza chor do. (Nasai: 2294)

Musafir chore huwe Roze ki qaza baad mein karega.

© Aurat Ka Roza:

Haiz wali aur bachcha janam dene waali aurat ke liye khoon aane tak Roza chorne ka hukm hai.

Aur jaise hi khoon band ho jaaye Roza rakhna shuru kar de. Kabhi kabhi nufasa (wo aurtein jin ko bachche ki wiladat ke baad khoon aata hai) chalees (40) din se pehle hi paak ho jaati hain to paak hone par Roza hai. Aurat ke liye khoon rookne waali dawa istemaal karne se behtar hai usi haalat mein rahe (means khoon rokne waali medicines na le). Haiz aur nifas (wo khoon jo bachche ki paidaish ke baad aata hai usko nifaas kehte hain) ke alawah khoon aaye to us se Roza nahi todna hai balki Roza jaari rakhna hai.

Doodh pilaane waali aurat aur haamla aurat (pregnant women) ko jab apne liye ya bachche ke liye Roze ki wajah se khatra ho to Roza chor sakti hai. Lekin nuqsan na ho to Roza chorna jaaiz nahi hai. Nabi Sallallahu Alaihi Wasallam ke is farmaan ka yahi matlab hai:

Tarjumah: Allah Taala ne musafir ke liye aadhi namaz maaf farma di aur musafir, haamla aur doodh pilaane waali ke Roze maaf farma diye. (Nasai: 2315)

Bemaar aur boodhi (aged) aurat ke ehkaam pehle number yaani (A) mein shaamil hain.

Jab uzr ki wajah se aurat Roza chor de to baad mein us ki qaza kare. Haamla (pregnant) aur dhooth pilane waali aurat ke talluq se fidya ka zikr milta hai jo ke sahih nahi hai.

① **Bachchon ka Roza:**

Bachchon par Roza farz nahi hai jab tak baaligh na ho jaayen kiunki Nabi Sallallahu Alaihi Wasallam ka farmaan hai:

Tarjumah: Teen (3) qism (ke logon) se qalam utha liya gaya hai, Majnoon se jiski aqal jaati rahe yahan tak ki sehatyaab (theek) ho jaaye, sooye huwe shakhs se yahan tak ki wo bedaar ho jaaye, bachche se yahan tak ki wo baligh ho jaaye. (Abu Dawood: 4401)

Lekin tarbiyat ke taur par bachchon se bhi Roza rakhwaya jaaye jab wo Roza rakhne ki taaqat rakhte hon. Baaz ulama ne Roze ke liye bachchon ki munasib umar (age) dus (10) saal batlaayi hai kiunki Hadees mein dus (10) saal par namaz chorne par maarne ka hukm hai. Khair daswaan saal ho ya us se pehle ka agar bachche Roza rakh satke hon to sarparast ki zimmedaari hai ke un se Roza rakhwaayen. Is ki misaal quroon e mufazzalah mein milti hai:

Tarjumah: Rubai' bint e Mu'awwiz Radhiallahu Anha kehti hain ki Aashorh (10th of Muharram) ki subah Nabi Sallallahu Alaihi Wasallam ne Ansaar ke villages mein kehla bheja ke subah jis ne kha pi liya ho woh din ka baqi hissa (Rozedaar ki tarah) poore kare aur jis ne kuch khaya piya na ho woh Roze se rahe. Rubai' kehti hain ke phir baad mein bhi (Ramadhan ke Roze ke farz hone ke baad) hum us din Roza rakhte aur apne bachchon se bhi rakhwaate they. Unhein hum oon (wool) ka ek khilona de kar behlaye rakhte. Jab koi khaane ke liye rota to wahi de dete, yahan tak ke iftaar ka waqt aa jata. (Sahih Bukhari: 1960 and Sahih Muslim: 1136)

➤ Ta'leeqaat e Bukhari mein "Baab saum us sibyaan (bachchon ke Roza rakhne ke baare mein baab)" ke tehat yeh riwayat zikr ki gayi hai ke Umar Radhiallahu Anhu ne Ramadhan ul Mubarak mein nasha karne waale shakhs ko maarte huwe farmaya: Tu tabaah ho jaaye, hamare to bachche bhi Roze se hain.

Ⓔ **Bina uzr ke jaan boojh kar Roza chorne waala:**

Ramadhan mein baghair uzr ke jaan boojh kar Roza chorne waala gunaah e kabeera (bade gunaahon) ka murtakib hai (means bagair uzr ke jaan boojh kar Ramadhan mein Roza chorna yeh kabeera gunaah hai). Use sab se pehle apne gunah se sachchi tauba karni chahiye aur jo Roza chora hai us ki baad mein qaza bhi kare. Aur agar koi Roze ki halat mein jimaa' (sexual intercourse) kar leta hai use qaza ke saath kaffara bhi ada karna hoga. Kaffara mein londi azad karna ya musalsal do maheene ka Roza rakhna ya saath (60) miskeeno ko khaana khilana hai.

Yaad rahe bina uzr Roza todne ka bhayanak anjaam hai. Mustadrak waghera ki riwayat hai:

Tarjumah: Abu Umama al Bahili Radhiallahu Anhu kehte hain ke main ne Rasoolallah Sallallahu Alaihi Wasallam se suna Aap farma rahe the: Ek martaba mein so raha tha mere paas do aadmi aaye unhon ne mujhe baazu se pakda aur woh dono mujhe ek mushkil pahad ke paas le aaye to unhon ne kaha ke is par chadho main ne kaha main is par chadhne ki taqat nahi rakhta, unhon ne kaha hum is ko Aap ke liye aasaan kar dete hain to main us par chadh gaya yahan tak ke jab pahad ke darmiyaan mein tha to main ne khaufnaak aawazein sunien to main ne kaha yeh aawazein kya hain? To unhon ne kaha ke yeh aag waalon ki cheekh o pukaar aur wawelah hai, phir mujhe ek jagah le jaaya gaya to maine

wahan kuch logon ko dekha jo ulte latkaaye gaye the un ki baanchen (muh ke dono atraaf) phaadi hue thein aur un se khoon beh raha tha main ne kaha yeh kon hain to kaha yeh woh log hain jo Roza iftaar ke waqt se pehle hi khol dete the.{Sahih ut Targheeb (Albani): 1005}

Hamari naseehaat ke liye ek Hadees hi kaafi hai.

Rozedaar ko chahiye ke Ramadhan mein bhalaayi ka kaam kare or munkar kaam se bache. Jo aadmi Roze se ho or jhoot bole, bura kaam kare or buri harkaton se na ruke aise Rozedaaron ke Roze ki koi haisiyat nahi hai. Allah aise logon ko pasand nahi farmata hai:

Tarjumah: Abu Hurairah Radhiallahu Anhu ne bayan kiya ki Nabi Sallallahu Alaihi Wasallam ne farmaya: Jo koi (Roze ki halat mein) jhoot bolna, fareb karna or jihat ki baaton ko na chore Allah Taala ko uske bhooka or piyaasa rahne ki koi zaroorat nahi.(Sahih Bukhari: 6057)

Taraweeh

Ramadhan mein qiyam karne ko qiyam e Ramadhan kaha jaata hai. Yeh wahi namaz hai jo deegar maheeno mein qiyam ul lail aur Tahajjud ke naam se jaani jaati hai. Ramadhan mein aam taur se yeh Taraweeh ke naam se mash-hoor hai. Yeh nafl namaz hai is ka bahut ziyadah sawab hai. Hadees mein hai:

Tarjumah: Hazrat Abu Hurairah Radhiallahu Anhu se riwayat hai ke Nabi Sallallahu Alaihi Wasallam ne farmaya: Jis ne Ramadhan ki raaton mein qiyaam kiya, imaan aur sawab ki niyat ke saath, us ke pichle tamam gunah mu'aaf ho jaayenge.(Sahih Muslim: 759)

➤ Taraweesh ki masnoon rakat aath (8) hain, is ki sab se badi daleel Hazrat Aisha Radhiallahu Anha ki Hadees hai jo Bukhari Shareef mein hai:

Tarjumah: Abu Salamah bin Abdurrehman ne Hazrat Aisha Radhiallahu Anha se poocha ki Rasoolallah Sallallahu Alaihi Wasallam ki raat ki namaz Ramadhan mein kaisi thi. Unhon ne jawab diya ke Ramadhan mein aur us ke alawah dono mein giyarah (11) rakaton se ziyadah na padhte the. Aap Sallallahu Alaihi Wasallam pehli Chaar (4) rakatein padhte, tum un ke husn o khoobi or tool (lambaayi) ka haal na poocho. Phir chaar (4) rakatein padhte un ke bhi husn o khoobi aur tool (lambaayi) ka haal na poocho. Phir teen (3) rakatein (witr) padhte the.(Sahih Bukhari: 2013)

Is Hadees par kuch aitraazat ka jawab

Aitraaz: Yeh Tahajjud ki namaz hai Taraweesh ki nahi.

Jawaab: Tahajjud aur Taraweesh ek hi namaz ke do alag alag naam hain.

Aitraaz: Taraweesh aur Tahajjud do alag alag namazein hain.

Jawaab: Yeh dono ek hi namazein hain jo ke Hadees mein hi mazkoor hai ke Ramadhan ya ghair e Ramadhan mein Aap Sallallahu Alaihi Wasallam ka qiyam aath (8) rakat ka huwa karta tha. Agar yeh Tahajjud ki namaz maan li jaaye to phir yeh maanna padega ke Aap Sallallahu Alaihi Wasallam ne dobara taraweesh alag se padhi jis ki koi daleel nahi. Aur Sahaba e Kiraam Radhiallahu Anhum jab chauthe roz (4th day) ba-jama'at Taraweesh ke liye jama huwe aur Nabi Sallallahu Alaihi Wasallam nahi nikle to Sahaba dobara doosre qiyam ke waqt phir aate magar unhon ne aisa nahi kiya?

Mash-hoor Hanfi Alim Moulana Anwar Shah Kashmiri ne bhi Tahajjud aur Taraweesh ko ek hi namaz tasleem kiya hai.(Dekhen: Al-Arf uz Shazzi: 309)

Aitraaz: Agar yeh Taraweesh ki namaz hai to do do kiun padhte hain, is Hadees mein to char char ka zikr hai?

Jawaab: Is Hadees mein chaar chaar rakat ki sifat bataayi gai hai na ke chaar rakat par salam pherne ka. Aap Sallallahu Alaihi Wasallam do do kar ke hi qiyam karte the jis ke bahut se dalail hain.

Pehli Daleel:

Tarjumah: Hazrat Aisha Radhiallahu Anha se riwayat hai wo kehti hain ki Rasoolallah Sallallahu Alaihi Wasallam Isha ki namaz se (jise log atamah kehte hain) farigh hone ke baad se subah tak giyarah (11) rak'aat

padhte the, Aap har do rakat par salam pherte the aur witr ek padhte the.(Sahih Muslim: 736)

Doosri Daleel:

Tarjumah: Raat ki namaz do do rakat hai, fir jab koi subah ho jaane se dare to ek rakat padh le, wo uski saari namaz ko taaq bana degi.(Sahih Bukhari: 990 and Sahih Muslim: 749)

➤ Taraweeh ki namaz akele aur ba-jama'at dono padhna sahih hai.

➤ Mard imam ke peeche sirf aurton ka Taraweeh padhna bhi jaaiz hai.

➤ Taraweeh masjid aur ghar dono jagah padhi jaa sakti hai.

➤ Taraweeh mein zaroorat ke waqt Quran uthana aur dekh kar padhna dono jaaiz hai.

➤ Taraweeh mein quran complete karna zaroori nahi hai albatta complete kare to behtar hai Nabi Sallallahu Alaihi Wasallam Ramadhan mein mukammal quran ka daur karte the.

➤ Nabi Sallallahu Alaihi Wasallam ki taraf mansoob bees (20) rakat Taraweeh waali koi riwayat sahih nahi hai.

Do ghalatfehmiyon ka izaal

Pehli ghalatfehmi: Logon ke darmiyan yeh ghalatfehmi pheli hai ke Hazrat Umar Radhiallahu Anhu ne logon ko bees (20) rakat Taraweeh par jama kiya jabki Hazrat Umar Radhiallahu Anhu se mutalliq bees rakat wali hadees zaef hai aur sahih hadees ke mukhalif hai. Durust baat yahi hai ke Hazrat Umar Radhiallahu Anhu ne Ubai bin Ka'ab aur Tamim Daari ko giyarah (11) rak'at padhaane ka hukm diya tha jo sahih sanad se saabit hai:

Tarjumah: Sa'ib bin Yazeed se riwayat hai wo kehte hain ki Hazrat Umar bin Khattaab Radhiallahu Anhu ne Ubai bin Ka'ab aur Tamim Ad-Daari ko hukm diya tha ke wo logon ko giyarah (11) rak'at padhaya karen. (Tohfah ul Ahwazi: 3/234 and Mu'atta Imam Malik: Book 6, Hadith 4)

Sheikh Albani Rahimahullah ne "Mishkaat", "Irwa ul Ghaleel", "Tamam ul Minnah" aur "Salat ut Taraweeh" mein, Sheikh Ibn e Uthaimen Rahimahullah ne "Buloogh ul Maraam" aur "Riyadh us Saliheen" ki sharah mein, Allamah Mubarakpoori Rahimahullah ne "Tohfah ul Ahwazi" mein is Hadees ki sanad ko Sahih bataya hai.

Goya Hazrat Umar Radhiallahu Anhu se bhi giyarah (11) rak'aat par hi logon ko jama karna saabit hota hai aur yahi baat Bukhari Shareef mein mazkoor Aisha Radhiallahu Anha ke bayan ke muwafiq hai.

Doosri ghalatfehmi: Agar sunnat Taraweeh aath (8) rak'aat hai to Haram Shareef mein bees (20) rak'aat Taraweeh kiun padhaayi jaati hai ?

Asal mein Haram aalami (international) jagah hai, yahan kisi zamaane mein chaar (4) musalle huwa karte the, "Aal e Sa'ood" ne Alhamdulillah ek musalle qaaim kar ke fitnah khatm kiya. Taraweeh bhi logon ke liye ikhtilaaf ka sabab thi is liye maslehat ko dekhte huwe bees (20) rak'aat rakhi gayien. Is ke liye do imam ka intikhab kiya gaya ek imam dus (10) padha kar chale jaate hain aur alag se akele ek rakat witr padhte hain jis se giyarah (11) rak'aat ki sunnat poori ho jaati hai. Yahi haal doosre imam ka bhi hai (means wo bhi isi tarah karte hain). Is tarah se na sirf fitnah khatm ho gaya balki imam ko giyarah (11) giyarah (11) rak'aat padhne aur door daraaz se late aane waalon ko jis qadar mayassar ho padhne ka mauqa mil gaya. Haram ke alawah Saudi Arab ki aksar Masjidon mein sirf aath (8) rakat Taraweeh hoti hai kiunki Arab ke ulama ka yahi mauqif aur fatwa hai. Chunancha "Saudi Lajna Daima" ka fatwa hai:

Tarjumah: Aur afzal woh hai jo Nabi Sallallahu Alaihi Wasallam aksar o beshtar karte the, aur woh yeh ke

insaan aath (8) rakat padhe, aur har do rakat ke baad salam phere, phir teen (3) witr ada kare aur पूरी namaz mein Khashoo', itminan aur tarteel e quran malhooz rakhe. Bukhari o Muslim mein Hazrat Aisha Radhiallahu Anha se marwi hai ke Aap Sallallahu Alaihi Wasallam Ramadhan aur deegar maheeno mein giyarah (11) rak'at se ziyadah nahi padhte the.(Fatawa Al-Lajnah Ad-Daymah: 7/212)

Yahi fatwa Sheikh Ibn e Baaz, Sheikh Ibn e Uthaimen aur Arab ke deegar muftiyon ka hai.

Allah Taala se dua hai ke hamein sunnat ko samajhne aur us ke mutabiq amal karne ki taufeeq ata farmaaye. **AAMEEN**

Namaz e Witr, Witr ki fazeelat:

Ibadat qurb e ilaahi ka zariya hai aur witr ibadaton mein se qurb e ilaahi ka azeem zariya hai. Yeh ek mustaqil namaz hai jo raat mein Isha aur Fajr ke darmiyan padhi jaati hai. Is ki fazeelat mein kayi Ahadees milti hain:

Tarjumah: Jabir Radhiallahu Anhu se riwayat hai ki Nabi Kareem Sallallahu Alaihi Wasallam ne farmaya: Jise darr ho ki wo raat ke aakhiri hisse mein nahi uth sakega to woh raat ke shuru mein witr padh le. Aur jise ummed ho ki wo raat ke aakhir mein uth jaayega, woh raat ke aakhir mein witr padhe kiunki raat ke aakhiri hisse ki

namaz ka mushahda kiya jaata hai aur yeh afzal hai.(Sahih Muslim: 755)

Doosri Hadees mein Nabi Sallallahu Alaihi Wasallam ne farmaya:

Tarjumah: Aur Allah witr (taaq) hai aur witr ko pasand karta hai.(Sahih Muslim: 2677)

Witr ki namaz ka hukm:

Yeh namaz hanafiyah ke nazdeek wajib hai jabki sahih baat yeh hai ke yeh sunnat e mo'akkadah hai. Daleel:

Tarjumah: Hazrat Ali Radhiallahu Anhu se marwi hai ki Witr farz namaz ki tarah hatmi (wajib) nahi hai balki yeh to sunnat hai jise Rasoolallah Sallallahu Alaihi Wasallam ne jaari farmaya tha.(Tirmizi: 454)

Witr ki namaz ka waqt:

Is ka waqt Isha ki namaz ke baad se le kar Fajr ki namaz tak hai. Daleel:

Tarjumah: Nabi Sallallahu Alaihi Wasallam ne farmaya: Beshak Allah Taala ne tumhare upar ek namaz ziyadah ki hai jis ka naam witr hai. Is witr ko Isha aur Fajr ki namaz ke darmiyan padho.{Silsila as Saheehah (Albani): 108}

Witr ka Afzal waqt:

Is namaz ko takheer se ada karna ziyadah afzal hai jis ko jaagne par aitmaad ho:

Tarjumah: Jabir Radhiyallahu Anhu se riwayat hai ki Nabi Kareem Sallallahu Alaihi Wasallam ne farmaya: Jise darr ho ki wo raat ke aakhiri hisse mein nahi uth sakega to woh raat ke shuru mein witr padh le. Aur jise ummed ho ki wo raat ke aakhir mein uth jaayega, woh raat ke aakhir mein witr padhe kiunki raat ke aakhiri hisse ki namaz ka mushahda kiya jaata hai aur yeh afzal hai.(Sahih Muslim: 755)

Witr ki rak'aat:

Witr ki namaz kam se kam ek rakat hai aur Nabi Sallallahu Alaihi Wasallam se giyarah (11) rak'aat tak padhna saabit hai. Jo log ek rakat witr ka inkaar karte hain woh sunnat ka inkaar karte hain.

Ek rakat witr padhne ke bahut se dalail hain un mein se kuch dekhien:

Tarjumah: Ibn e Umar Radhiyallahu Anhuma se riwayat hai ki Nabi Kareem Sallallahu Alaihi Wasallam ne farmaya: Witr ek rakat hai raat ke aakhri hisse mein se.(Sahih Muslim: 752)

Ek doosri Hadees hai:

Tarjumah: Abu Ayyub Radhiyallahu Anhu se riwayat hai ki Rasoolallah Sallallahu Alaihi Wasallam ne farmaya: Witr haq hai, jo chahe saat (7) padh le, Jo chahe paanch (5) padh le, jo chahe teen (3) padh le, Jo chahe ek (1) padh le.(Nasai: 1710)

Kai Sahaba e Kiraam se bhi ek rakat padhne ka suboot milta hai, un mein Abu Musa Al-Ash'ari Radhiallahu Anhu, Abdullah bin Umar Radhiallahu Anhuma, Mu'aawiya Radhiallahu Anhu, Sa'ad Ibn e Abi Waqqas Radhiallahu Anhu aur Uthman Radhiallahu Anhu hain.

Ek Hadees mein hai:

Tarjumah: Hazrat Aisha Radhiallahu Anha se riwayat hai wo kehti hain ki Rasoolallah Sallallahu Alaihi Wasallam Isha ki namaz se (jise log atamah kehte hain) farigh hone ke baad se subah tak giyarah (11) rak'aat padhte the, Aap har do rakat par salam pherte the aur witr ek padhte the.(Sahih Muslim: 736)

Raat ki namaz do do rakat hai agar kisi ko taaqat ho to jitna chahe do do kar ke padh sakta hai, Aakhir mein ek rakat witr padh le:

Tarjumah: Nabi Sallallahu Alaihi Wasallam ka farman hai: Raat ki namaz do do rakat hai, fir jab koi subah ho jaane se dare to ek rakat padh le, wo uski saari namaz ko taaq bana degi.(Sahih Bukhari: 990 and Sahih Muslim: 749)

Teen (3) rakat witr padhne ka tareeqa:

Is ke do (2) tareeqe hain:

Pehla tareeqa: Teen (3) rakat ek tashahhud se padhe. Daleel:

Tarjumah: Abu Ayyub Radhiallahu Anhu se riwayat hai ki Rasoolallah Sallallahu Alaihi Wasallam ne farmaya: Witr haq hai, jo chaahe saat (7) padh le, Jo chaahe paanch (5) padh le, jo chahe teen (3) padh le, Jo chahe ek (1) padh le.(Nasai: 1710)

Musalsal (continously) teen (3) rakat ada kare yani do rakat par tashahhud ke liye na baithe. Daleel:

Tarjumah: Teen (3) rakat witr na padho aur witr ko (maghrib ki) teen (3) rakat se mushabihat na karo.(Awnul Ma'bood: 4/176)

Is Hadees ko sahib e Awn ul Ma'bood (Azeemabadi Rahimahullah) ne Shaikhon ki shart par batlaya hai.

Maghrib ki mushabihat se do tareeqon se bacha jaa sakta hai, ek yeh ki teen rakat ikaththi (ek saath) padhi jaayen, beech mein tashahhud na kiya jaaye. Doosra tareeqa yeh hai ki Do rakat alag padh kar salam pher diya jaaye, phir ek rakat alag padhi jaaye. Is ki Daleel neeche zikr ki jaa rahi hai.

Doosra tareeqa: Do rakat ek salam se padh kar phir ek salam se ek rakat padhi jaaye. Daleel:

Tarjumah: Rasoolallah Sallallahu Alaihi Wasallam ek rakat witr padhte (aakhri) do rakaaton aur ek rakat ke darmiyan (salam pher kar) baat cheet bhi karte.{Silsila as Saheehah (Albani): 2962}

Witr ki qirat:

Nabi Sallallahu Alaihi Wasallam witr ki pehli rakat mein “sabbihisma rabbikal aala” doosri rakat mein “qul ya ayyuhal kaafiroon”teesri rakat mein “qul huwallahu ahad” padhte the. Daleel:(Nasai: 1701)

Allama Albani Rahimahullah ne isko Sahih kaha hai.

Dua e Qunoot ka hukm:

Qunoot e witr wajib nahi, mashroo' hai. Aap Sallallahu Alaihi Wasallam ki Qunoot e witr ke mutalliq Hadees mein hai:

Tarjumah: Ubai bin Ka'ab Radhiallahu Anhu se riwayat hai ki Rasoolallah Sallallahu Alaihi Wasallam witr padhte the to ruku se pehle Qunoot karte the.(Ibn e Majah: 1182)

Dua e Qunoot ke seeghe (means alfaaz):(Tirmidhi: 464)

➤ Dua e Qunoot jama ke seeghe (means plural ke alfaaz) ke saath bhi hadees mein aaya hai.

➤ Dua e Qunoot mein ziyadti karna bhi jaaiz hai. Allama Albani Rahimahullah likhte hain:

Tarjumah: Dua mein ziyadti karne mein koi harj nahi hai kafiroon par la'nat, Nabi Sallallahu Alaihi Wasallam par darood aur musalmanoon ke liye dua ki gharz se.{Qiyaam e Ramadhan (Albani): 31}

➤ Qunoot e witr ruku se pehle aur baad mein dono tarah jaaiz hai.

➤ Dua e Qunoot mein haath uthaya jaa sakta hai jaise aam duaon mein uthaya jaata hai. Kuch logon ne kaha ke Ahadees mein haath uthane ka zikr nahi is liye haath uthana khilaaf e sunnat hai. Yeh baat sahih nahi hai. Kayi Sahaba aur Taba'een se witr ki dua mein haath uthana saabit hai jin mein Abdullah bin Mas'ood Radhiallahu Anhuma, Umar Radhiallahu Anhu, Abu Hurairah Radhiallahu Anhu, Abu Qilabah aur Imam Mak-hool wagera hain.

➤ Abdur Rehman Mubarakpoori Rahimahullah likhte hain ke zahiri taur par dua ki tarah is mein bhi haath uthane ka suboot milta hai.(Tohfatul Ahwazi: 1/343)

➤ Witr ki Namaz akele aur ba-jama'at aur safar o hazar dono mein padhi jaa sakti hai jaisa ki sunnat se saabit hai.

Ek raat mein do witr:

Ek raat mein ek martaba hi witr padhna chahiye kiunkay Nabi kareem Sallallahu Alaihi Wasallam ne farmaya:

Tarjumah: Ek raat mein do baar witr nahi hai.{Abu Dawood: 1439, Sahih (Al-Albani)}

Agar koi shakhs ek martaba witr padh kar so jaaye aur dobara qiyam karna chaahe to kar sakta hai magar baad mein witr nahi padhega jaisa ki mazkoorah (upar zikr ki gayi) hadees se wazeh hai.

Nabi Kareem Sallallahu Alaihi Wasallam ne farmaya:

Tarjumah: Raat ki apni aakhri namaz witr ko banaao.(Sahih Bukhari: 998 and Sahih Muslim: 751)

Nabi Sallallahu Alaihi Wasallam ka yeh farmaan wujoob ke liye nahi hai.

Witr ki qaza:

Agar kabhi neend ki wajah se witr ki namaz na padh saken to jab bedaar ho Witr padh len. Nabi Sallallahu Alaihi Wasallam ka farmaan hai:

Tarjumah: Jo witr ki namaz padhe bagair so jaaye ya use padhna bhool jaaye to jab yaad aaye use padh le.(Abu Dawood: 1431)

Witr ki namaz chorna:

Witr aur Fajr ki do sunnat bahut ahem hain jinhein Nabi Sallallahu Alaihi Wasallam ne safar o hazar mein hamesha padhne ka ehtimaam kiya. Is liye hamein bhi hamesha is ka ehtimaam karna chahiye. Kabhi kabhar witr chootne ka masla nahi hai kiunki yeh sunnat e mu'akkadah hai magar barabar chorne waala bahut se ulama ke nazdeek na qabil e shahadat hai.

Sheikh ul Islam Ibn e Taimiyah Rahimahullah likhte hain:

Tarjumah: Witr tamam musalmanon ke nazdeek muttafaqa taur par sunnat e mu'akkadah hai aur jo lagataar (continuously) ise chorta hai us ki gawahi qubool nahi ki jayegi.(Al-Fatawa Al-Kubra)

Aitekaf

Aitekaf aur us ka hukm:

Aitekaf ka talluq Ramadhan ke aakhri Ashre se hai. Yeh qurb e ilaahi ka ahem zariya hai. Is se mutalliq kayi fazaail warid hain magar sab ke sab za'eef hain lekin is ki Mashrooiyyat or Targheeb kayi Aayaat or Ahadees se saabit hai. Aitekaf ibadat hai neez Masjid mein Aitekaf ki wajah se mukhtalif qism ki nekiyan karne ka mauqa milta hai is liye un sab ki fazeelat or ajr apni jagah musllam hai.

Allah ka farmaan hai:

Tarjumah: Hum ne Ibrahim (Alaihissalam) aur Ismail (Alaihissalam) se wa'da liya ke tum mere ghar ko tawaaf karne waalon aur Aitekaaf karne waalon aur Rukoo' Sajda karne waalon ke liye paak saaf rakho.(Surah Al-Baqarah, Surah No: 2 Ayat No: 125)

Neez Allah ka farmaan hai:

Tarjumah: Aur aurton se us waqt mubashirat na karo jabki tum Masjidon mein Aitekaaf mein ho.(Surah Al-Baqarah, Surah No: 2 Ayat No: 187)

Aur Nabi Sallallahu Alaihi Wasallam ke mutalliq Aisha Radhiallahu Anha ka farmaan hai:

Tarjumah: Allah ke Nabi Sallallahu Alaihi Wasallam apni wafaat tak barabar Ramadhan ke aakhri Ashre mein Aitekaf karte rahe aur Aap Sallallahu Alaihi Wasallam ke baad Aap ki azwaaj e mutahharaat (azwaaz means biwiyaan) Aitekaf karti rahien.(Sahih Bukhari: 2026 and Sahih Muslim: 1172)

Quran o Hadees ke alawah ummat ke ijma' se bhi Aitekaaf ki mashroiyyat saabit hai jaisa ki Shaikh ul Islam Imam Ibn e Taimiyah Rahimahullah ne naqal kiya hai.(Sharh ul Umdah: 2/711)

➤ Dalail ki roshni mein Aitekaf wajib nahi balki sunnat hai lekin agar koi Aitekaf ki nazar maan le to us ke haqq mein Aitekaaf wajib ho jaayega.

Aitekaf ki jagah:

Jis tarah mard ke liye Aitekaf masnoon hai usi tarah aurat ke liye bhi Aitekaf mashroo' (means Quran o Hadees se sabit) hai. Aur yeh bhi wazeh rahe ke Aitekaf ki jagah sirf Masjid hai jaisa ki upar Quran ki aayat se wazeh hai aur Nabi Sallallahu Alaihi Wasallam ne is par amal kar ke dikhaya hai. Agar aurat Aitekaf kare to use bhi Masjid mein hi Aitekaf karna hoga chaahe Jama Masjid ho ya Jama Masjid na ho. Sirf Jama Masjid mein Aitekaf waali riwayat (لَا اَعْتِكَافُ إِلَّا فِي مَسْجِدٍ جَامِعٍ) par kalaam hai. Agar Jama Masjid mein Aitekaf kare to ziyadah behtar hai taaki namaz e juma' ke liye nikalne ki zaroorat na pade.

Aitekaf ka waqt:

Nabi Sallallahu Alaihi Wasallam ne Ramadhan mein aksar dus (10) dino ka Aitekaf kiya hai is liye afzal yeh hai ke Ramadhan ke aakhri Ashre mein dus (10) dino ka Aitekaf kare kiunki aakhri Ashre ki badi fazeelat aayi hai. Is ka tareeqa yeh hai ke Aitekaf ki dil se niyat kare aur beeswein (20th) Ramadhan ko sooraj doobte hi Masjid mein daakhil ho jaaye. Yeh ikeeswein (21th) ki raat hogi. Raat bhar zikr o azkaar aur nafli ibaadat mein masroof rahe aur Fajr ki namaz padh ke Aitekaf ki jagah par chala jaaye. Eid ka chaand hote hi Aitekaf khatm kar de.

Aitekaf ke Mabaah (jaaiz) umoor:

Aitekaf ki halat mein Masjid mein khaana peena, ghusl karna, zaroorat ke waqt baat karna, tail (oil) khusbhoo istemaal karna, baghair shehwaat biwi se baat cheet aur use choona, sakht zaroorat ke liye bahar jaana for example: Masjid mein toilet na ho to qaza e hajat ke liye, juma' waali Masjid na ho to namaz e juma' ke liye, khaana koyi laa kar dene waala na ho to khaana laane ke liye jaana waghera.

Aitekaf ke manafi umoor:

Bagair zaroorat Masjid se bahar jaana, jima' (sexual intercourse) ya kisi aur tarah se jaan boojh kar mani (sperm) kharij karna Aitekaf ke batil hone ka sabab hai. Isi tarah haiz o nifaas bhi aurat ka Aitekaf baatil kar dega. In ke alawah bagair zaroorat ke baat cheet, ghair zaroori kaam (aise kaam jo zaroori na hon un) mein waqt barbaad karna ya ibadat ke manafi kaam jhoot o gheebat se bache. Yeh Aitekaaf ke batil hone ka sabab to nahi magar in se Aitekaf ka maqsad faut ho jaata hai. Isi tarah mareez ki iyadat, namaz e janazah aur dafan ke liye Masjid se bahar nikalna bhi jaaiz nahi hai.

Aitekaf ke masnoon aa'maal:

Mo'takif (Aitekaaf mein baithne waale) ko chaahiye ke dus (10) dino mein kasrat se tadabbur ke saath tilawat, zikr o azkaar, dua, istighfaar aur nafli ibadaat anjaam de. Khashoo, khuzoo aur huzoor e qalbi (dil ki haazri) ke saath Allah se talluq jodne par mehnat o mashaqqat

kare. Ramadhan taqwa ka mazhar hai, Aitekaf se taqwa ko mazed taqwiyyat (taqat o quwwat) bakhshе. Inhi dinon mein Lailat-ul-Qadr aati hai Aitekaaf mein baithne waale ke liye use paane ka sunehra mauqa hai, Aap Sallallahu Alaihi Wasallam ne isi maqsad se teeno Ashre mein Aitekaf kiya. Jab aakhri Ashre mein shab e qadr ki khabar mili to us mein Aitekaf karne lage.

Mazeed chand (kuch) masail:

➤ Aitekaf ki is tarah niyat karna (maine Allah Taala ki raza ke liye sunnat e Aitekaaf ki niyat ki) Bidat hai. Niyat sirf dil se karna hai.

➤ Aitekaf ke liye Roza shart nahi „waali riwayat par kalam hai (means wo riwayat za’eef hai).

➤ Masjid mein aurat ke liye jab tak makhsoos or mehfooz jagah na ho tab tak use Aitekaf mein baithna jaaiz nahi.

➤ Sirf teen Masajid mein Aitekaf ka aiteqaad bhi sahih nahi hai.

➤ Aitekaf ki muddat mutayyan nahi hai is liye dus (10) din se kam aur ziyadah ka bhi Aitekaf kiya jaa sakta hai. Hadees mein kam se kam ek din ek raat ke Aitekaf ka zikr aaya hai.

➤ Ramadhan ke alawah doosre months mein bhi Aitekaf kiya jaa sakta hai jaisa ki Nabi Sallallahu Alaihi Wasallam se saabit hai.

➤ Agar kisi ne Aitekaf ki niyat ki (magar nazar nahi maani) lekin halaat ki wajah se Aitekaf nahi kar saka to us par kuch nahi hai (means koi kaffara waghera nahi hai).

➤ Ijtima'a'i Aitekaf is tarah ke ek Masjid mein kayi mo'takif (Aitekaaf karne waale) hon jaaiz hai magar ijtimaa'i surat se zikr ya dua ya ibadat karna soofiya ki tarah jaaiz nahi hai.

Aitekaf se mutalliq kuch zaeef Ahadees: Pehli Hadees:

Tarjumah: Jis shakhs ne Ramadhan ul Mubarak mein dus din ka Aitekaf kiya, us ka sawab do Hajj aur do Umrah ke barabar hai.{Silsila az Zaeefah (Albani): 518}

Doosri Hadees:

Tarjumah: Jo shakhs Allah ki raza ke liye ek din Aitekaf karta hai, Allah Taala us ke aur dozakh ke darmiyan teen khandaqon ka faasla kar deta hai. Har khandaq mashriq se maghrib ke darmiyani faasley se ziyada lambi hai.{Silsila az Zaeefah (Albani): 5345}

Teesri Hadees:

Tarjumah: Nabi Sallallahu Alaihi Wasallam ne Aitekaf karne waale ke baare mein farmaya: Woh gunaahon se rok deta hai, aur us ke liye sab neki karne waale ki tarah neki likhi jati hai.(Ibn e Majah: 1781)

Allama Albani Rahimahullah ne “Za’eef Ibn e Majah: 352” mein isko za’eef kaha hai.

Chauthi Hadees:

Tarjumah: Jo emaan aur ajr o sawaab ki niyat se Aitekaf karta hai us ke pichle saare gunah mu’aaf kar diye jaate hain.{Zaeef ul Jaami’ (Albani): 5452}

Paanchvi Hadees:

Tarjumah: Aitekaf teen Masjid ke alawah kisi mein nahi.(Majmoo’ Fatawa Ibn e Baz: 25/218)

Lailat ul qadr

Lailat ul qadr ki ahmiyat o fazeelat:

Lailat ul qadr ki ahmiyat o fazeelat par ek mukammal Surat nazil hue hai jis se is ki fazeelat ka bakhoobi andaza lagaya jaa sakta hai.

Tarjumah: Beshak hum ne ise (Quran) ko shab e Qadr mein nazil farmaya. Aur Aap ko kya maloom ke shab e qadr kya hai. Shab e Qadr hazaar maheeno se behtar hai. Is (mein har kaam) ke sar anjaam dene ko apne Rabb ke hukm se farishte aur Rooh (Jibraeel) utarte hain. Yeh raat salamti ki hoti hai aur Fajr ke tulu hone tak (rehti hai).{Surah Al Qadr: Surah No: 97 (Mukammal)}

Is Surat mein chand fazail ka zikr hai.

➤ Shab e Qadr mein Quran ka nuzool howa yani ek-baargi mukammal Quran Looh e Mehfooz se aasman e duniya par nazil kiya gaya jo 23 salon mein qalb e Mohammad Sallallahu Alaihi Wasallam par nazil kiya gaya.

➤ Yeh qadr o manzilat waali raat hai, qadr ki tafseel Allah ne hazaar maheeno se bayan ki jo mubalgha par dalalat karta hai yani yeh raat hazaron maheeno se behtar hai.

➤ Yeh is qadr azeem raat hai ke is mein firsh-ton khaas taur se Jibraeel Alaihissalam ka nuzool hota hai un kam-on ko sar-anjaam dene jin ka faisla Allah Taala is saal ke liye karta hai.

➤ Yeh mukammal raat sarapa aman o salamti waali hai. Momin bandah shaitan ke sharr se mehfooz ho kar Rabb ki khalis ibadat karta hai.

➤ Is raat saal mein hone waale maut aur zindagi aur zindagi ke wasaail ke baare mein saal bhar ka faisla kiya jaata hai:

Tarjumah: Isi raat mein har ek mazboot kaam ka faisla kiya jata hai. (Surah Ad-Dukhan, Surah No: 44, Ayat No: 4)

➤ Lailat ul qadr mein qiyam ka sawaab pichle saare gunaahon ka kaffara hai. Nabi Sallallahu Alaihi Wasallam ka farman hai:

Tarjumah: Jo koi shab e qadar mein Imaan ke saath or sawaab ke hasil karne ki niyat se qiyam karta hai us ke

sabiqa (guzre hue) tamam gunah mu'aaf kar diye jaate hain.(Sahih Bukhari: 1901)

➤ Lailat ul qadr ki fazeelat se mahroom hone waala har qism ki bhalaayi se mahroom hai:

Tarjumah: Anas bin Malik Radhiallahu Anhu se riwayat hai wo kehte hain ke Ramadhan ka maheena aaya to Nabi Sallallahu Alaihi Wasallam ne farmaya: Tumhaare paas yeh maheena aa gya hai, is mein ek raat hai jo hazaar (1000) maheeno se afzal hai. Jo shakhs us raat (ka sawaab hasil karne) se mahroom reh gaya, wo har bhalaayi se mahroom reh gaya uske khair se wahi mehroom rehta hai jo waqa'ee mehroom hai.(Ibn e Majah: 1644)

Allama Albani Rahimahullah ne is Hadees ko Hasan Sahih kaha hai.

Lailat ul qadr ka ta'auun:

Lailat ul qadr ke ta'auun (تعين) ke silsile mein ulama ke mukhtalif aqwaal milte hain magar rajeh qaul yeh hai ke Lailat ul qadr Ramadhan ke aakhri Ashre ki taaq raton (21, 23, 25, 27, 29) mein se koi ek hai. Is ki daleel Nabi Sallallahu Alaihi Wasallam ka farmaan hai:

Tarjumah: Lailat ul Qadr ko Ramadhan ke aakhri Ashre ki taaq raton mein talaash karo.
(Sahih Bukhari: 2017)

Kya sattaiveen (27th) ki raat Lailat ul qadr hai?

Kuch logon ne sattaiveen (27th) ki raat ko Lailat ul qadr qaraar diya hai jo sahih nahi hai. Yeh sahih hai ke kuch riwayaton mein shab e qadr sattaiveen (27th) ki raat ko bataayi gayi hai magar sattaiveen (27th) ko hi hamesha ke liye shab e qadr qarar dena galat hai. Is ke kuch reasons hain:

❶ Bukhari ki Hadees (2017) is mauqif ki tardeed karti hai jis mein shab e qadr ko paanch taaq (odd) raaton mein talaash karne ka hukm diya gaya hai, sirf sattaiveen (27th) ki hadees le kar faisla karna durust nahi hai.

❷ Ahadees mein sattaiveen (27th) ke alawah doosri raat ka bhi zikr hai. Sahihain (Sahih Bukhari aur Sahih Muslim) mein mazkoor hai ke Nabi Sallallahu Alaihi Wasallam ne shab e qadr paane ke liye kabhi pehle Ashre mein Aitekaf kiya, kabhi darmiyani Ashre mein Aitekaf kiya to kabhi aakhri Ashre mein aur aakhir mein farmaya:

Tarjumah: Mujhe Lailat ul qadr dikhaayi gayi, magar fir bhula di gayi ya (aapne yeh farmaya ki) main khud bhool gaya. Is liye tum use aakhri Ashre ki taaq raton mein talaash karo. (Sahih Bukhari: 2016 and Sahih Muslim: 1167)

Ek riwayat mein hai:

Tarjumah: Jis ko shab e qadr ki talaash ho woh usi hafte ki aakhri (taaq) raaton mein talaash kare.(Sahih Bukhari: 2015 and Sahih Muslim: 1165)

In ke alawah kisi riwayat mein 21 ka zikr hai, kisi mein 23 ka zikr hai, kisi mein 25 ka zikr hai to kisi mein 29 ka zikr hai.

In saari riwayaat ko saamne rakhte huwe Ashr e akheer (aakhiri Ashre) ke andar wus'at (kushadgi) paayi jaati hai, un mein sab'e akheer aur deegar saari riwayaat daakhil hain. Is wajah se shab e qadr aakhri Ashre ki koi taq (odd) raat hai. Yahi mauqif aksar ahl e ilm ka hai.

Jahan tak sattaais (27) ka masla hai to kisi saal sattaais ki raat qadr ki raat hogi jaisa ki kabhi 21, kabhi 23, kabhi 25 to kabhi 29 rahi. Is ki wajah yeh hai ke yeh raat har saal aakhri Ashre ki paanch Taq raaton mein se kisi ek raat mein muntaqil hoti rehti hai.

③ Nabi Sallallahu Alaihi Wasallam ke farameen ke alawah Aap ka amal bhi saabit karta hai ke Lailat ul qadr aakhri Ashre ki koi ek Taq raat hai:

Tarjumah: Aisha Radhiallahu Anha bayan karti hain ki jab (Ramadhan ka) aakhri Ashra aata to Nabi Sallallahu Alaihi Wasallam apna tehbant mazboot baandhte (yaani apni kamar poori tarah kas lete) or un

raaton mein Aap khud bhi jaagte aur ghar waalon ko bhi jagaaya karte the.(Sahih Bukhari: 2024)

Lailat ul qadr ki nishaniyaan:

Ahadees mein is raat ki kuch nishaniyaan milti hain:

➤ Subah ke Sooraj mein shu'a nahi hoti:

Tarjumah: Yeh (Lailat ul qadr) sattaishween (27th) subah ki raat hai, aur is ki nishani yeh hai ke us din ki subah ko sooraj safaid tulu' hota hai, us ki koi shua (rays) nahi hoti.(Sahih Muslim: 762)

➤ Lailat ul qadr mo'tadil hoti hai:

Tarjumah: Qadr ki raat narmi waali mo'tadil hai, na garam na thandhi, us raat ki subah sooraj ki roshni kamzor aur surkhi maa'il hoti hai.{Sahih al Jami' (Albani): 5475}

➤ Kabhi barish bhi ho sakti hai:

Tarjumah: Main ne (khawab mein) khud ko keechad mein sajdah karte huwe dekha.(Sahih Bukhari: 813)

Lailat ul qadr se mutalliq logon mein galat baatein mashhoor hain for example: Is raat kutte nahi bhonkte, gadhe kam bolte hain. Samandar ka khaara paani bhi meetha ho jaata hai. Darakht (trees) zameen ko sajda karte hain phir apni jagah laut jaate hain. Har jagah roshni hi roshni hoti hai, is din shaitan sooraj ke saath nahi nikal sakta. Waghera waghera.!

Lailat ul qadr mein hum kya karen?

Hadees mein Lailat ul qadr ke husool ke liye Nabi Sallallahu Alaihi Wasallam ki bahut ziyadah mehnat ka zikr milta hai:

Tarjumah: Aisha Radhiallahu Anha bayan karti hain ki jab (Ramadhan ka) aakhri Ashra aata to Nabi Sallallahu Alaihi Wasallam apna tehband mazboot baandhte (yaani apni kamar poori tarah kas lete) or un raaton mein Aap khud bhi jaagte aur ghar waalon ko bhi jagaya karte the.(Sahih Bukhari: 2024)

Is Hadees mein teen batein zikr ki gayi hain:

➤ Kamar kas lete ,Yaani ibadat ke liye bahut ziyadah mehnat karte. Aurton se doori ke meaning mein bhi aaya hai.

➤ Shab bedaari karte: Yaani raat mein ibadat ke liye khud ko bedaar rakhte.

➤ Apne ahl o ayaal ko uthate): Yaani apne ahl o ayaal ko bhi ibadat ke liye jagaate kiunki yeh ahem raat hoti hai.

Khulasa e kalaam yeh hai ke shab e qadr mein ibadat par khoob khoob mehnat karna hai taaki hum us ki fazeelat paa saken jaisa ki Nabi Sallallahu Alaihi Wasallam ka farmaan hai:

Tarjumah: Jo koi shab e qadar mein Imaan ke saath or sawaab ke hasil karne ki niyat se qiyam karta hai us ke sabiqah (guzre huwe) tamam gunah maaf kar diye jaate hain. (Sahih Bukhari: 1901)

Qiyam ke saath zikr o dua aur tilawat o manajaat bhi is raat mein karen. Is raat ki ek khusoosi dua hai jo Nabi Sallallahu Alaihi Wasallam ne apni ummat ko sikhaayi hai:

Tarjumah: Aisha Radhiallahu Anha se riwayat hai unhon ne kaha: Aye Allah ke Rasool Sallallahu Alaihi Wasallam! Agar mujhe shab e qadr mil jaaye to main konsi dua padhun? Aap Sallallahu Alaihi Wasallam ne farmaya ke tum padho: (Aye Allah tu mu'aaf karne waala hai mu'aafi ko pasand karta hai lehaza tu mujhe mu'aaf kar de). (Ibn e Majah: 3850)

Allama Albani Rahimahullah ne is Hadees ko Sahih kaha hai.

Sunan Tirmizi mein "Afuwwun (عَفْوٌ)" ke baad "kareem" ki ziyadti hai, is ziyadti ki koi asal nahi yaani yeh saabit nahi hai.

SADQAT UL FITR

Sadqat ul Fitr ki farziyyat:

Jis saal Ramadhan ka Roza farz howa usi saal sadqat ul fitr bhi farz howa yaani 2 hijri mein. Is ki farziyyat Quran o Hadees aur Ijma e Ummat se saabit hai.

Quran se daleel

Tarjumah: Beshak us ne falah paa li jo paak ho gaya.
(Surah Al-A'la, Surah No: 87, Ayat No: 14)

Sunnat se daleel

Tarjumah: Abdullah bin Umar Radhiallahu Anhuma se riwayat hai ki Allah ke Rasool Sallallahu Alaihi Wasallam ne Ramadhan mein Sadqat ul fitr ko musalmanon mein se har nafs par farz kar diya hai.(Sahih Muslim: 984)

Imam Ibn e Munzir Rahimahullah ne is ki farziyyat par Ijma naqal kiya hai.{Al-Ijmaa' (Ibn e Munzir): Page No: 55}

Sadqat ul Fitr/ Zakat ul Fitr ko Zakat ul Badan aur Zakat un Nafs bhi kaha jaata hai. Aam urdu bol chaal mein yeh Fitra ya Fitrana ke naam se jaana jata hai.

Fitrane ki hikmat:

Do hikmatein to ek Hadees mein mazkoor hain:

Tarjumah: Nabi Sallallahu Alaihi Wasallam ne Sadqat ul Fitr Rozedaar ko lagw aur behooda baaton se paak karne ke liye aur miskeenon ke khaane ke liye farz kiya hai.(Abu Dawood: 1609 and Ibn e Majah: 1827)

Allama Albani Rahimahullah ne is Hadees ko “Sahih ul Jami': 3570” mein sahih kaha hai.

Pehli hikmat

Rozedaar ki paaki: Roze ki halat mein Rozedaar se hone waali ghalatiyon se paak hone ke liye Fitrana ada kiya jaata hai.

Doosri hikmat

Miskeenon ka khaana: Eid ke din jahan maldaar log khushi manayen wahein apni khushi mein shaamil karne ke liye un ke zimme ghareebon aur miskeenon ko Fitranah ada karna hai taaki woh bhi musalmanon ki Eid ki khushi mein barabar ke shareek ho saken.

Teesri hikmat

Fitrane mein miskeenon ke saath ulfat o muhabbat ke izhaar ke siwa, apne badan ka sadqa bhi hai kiunki Allah Taala ne ab tak apni taufeeq se zinda rakha. Aur Allah ki un ne'maton ka shukriya bhi jo Ramadhan ul Mubarak mein (Roza, Qiyam, Aitekaf, Lailat ul Qadr waghera ki shakl mein) milte hain.

Fitrane ki shartein:

Is ki teen shartein hain;

❶ Fitrane ke liye islam shart hai, is liye kafir par Fitrana nahi.

② Istita'at: Fitrana ke liye nisaab ka maalik hona shart nahi balki agar kisi ke paas Eid ki raat aur us din apne aur apne ahl o ayaal par kharch karne se ziyadah khuraak ho to use miskeenon ko sadqa kare.

③ Teesri shart Fitrane ka wajibi waqt hona hai jo Eid ka chaand niklne se Eid ki namaz ke waqt tak hai.

Kin ki taraf se fitraana ada kiya jayega?

Is silsile mein Nabi Sallallahu Alaihi Wasallam ki Hadees hai:

Tarjumah: Abdullah bin Umar Radhiallahu Anhuma se riwayat hai ki Allah ke Rasool Sallallahu Alaihi Wasallam ne Ramadhan mein musalmaanon mein se har shakhs par azaad ya gulaam, mard ho ya aurat, choota ho ya bada khajooron ka ek saa' ya jaw (barley) ka ek saa' Sadqat ul Fitr muqarrar farmaya. (Sahih Muslim: 984)

➤ Is liye har musalman chaahe woh chota ho ya bada, azad ho ya ghulam, mard ho ya aurat un ki taraf se Fitra nikalna un ke sarparast ke zimme wajib hai.

➤ Yateem aur majnu ke paas maal ho to un ki taraf se bhi Fitra nikala jaaye.

➤ Pait mein maujood bachche ki taraf se Fitrana wajib nahi hai magar koyi istihbaab ke taur par dena chaahe to de sakta hai.

➤ Mayyit ki taraf se Fitrana nahi hai. Haan agar mayyit ne waqt e wujoob (Eid ka chaand niklne se Eid ki namaz tak) ko pa liya to us ki taraf se Fitrana ada kiya jaayega.

➤ Naukar ya Naukraani ka Fitrana khud unke zimme hai, agar us ka maalik ada kar de to ada ho jaayega.

Fitrane mein kya diya jaaye?

Jis country mein jo cheez ghiza (khaane) ke taur par istemaal ki jaati hai use Fitrana ke taur par de sakte hain. Is se mutalliq Nabi Sallallahu Alaihi Wasallam ka farmaan hai:

Tarjumah: Abdullah bin Umar Radhiallahu Anhuma se riwayat hai ki Allah ke Rasool Sallallahu Alaihi Wasallam ne Ramadhan mein musalmaanon mein se har shakhs par azaad ya gulaam, mard ho ya aurat, choota ho ya bada khajooron ka ek saa' ya jaw (barley) ka ek saa' Sadqat ul Fitr muqarrar farmaya. (Sahih Muslim: 984)

Nabi Sallallahu Alaihi Wasallam ke zamaane mein jaw (barley), khajoor, munqqa aur paneer khaane ke taur par istemaal hota tha. Hamaare yahan normally chawal, ghehon, chana, jaw, baajra, jawar waghera khaane ki cheezein hain lehaza hum un mein se Fitrana nikalenge.

Saa' ki miqdaar:

Fitrane ki miqdaar ek saa' hai. Ek saa' chaar mudd ka hota hai. Gram ke hisaab se saa' ki ta'een mein kaafi ikhtilaaf hai. Shaikh Ibn e Uthaimeen ne 2kilo 40gram batlaya hai. Kuch ne 2kilo 100gram, kuch ne taqreeban dhai kilo (2.5kg), kuch ne 2kilo 175gram, kuch ne 2kilo 751gram kaha hai. Shaikh Ibn e Baaz ne 3kilo batlaya hai. Yahi Saudi Fatwa Committee Lajna Daima ka fatwa hai.

Ziyadah tar aqwaal dhai kilo (2.5kg) ke aas paas hain. Agar dhai kilo ke hisaab se nikaal diya jaaye to ziyadah munasib hai. Is mein fuqaraa aur masakeen ka faida bhi hai aur agar koi 3kilo ke hisaab se nikalta hai to is mein bhi koi harj nahi.

❓ Yahan ek aur masla jaan lena chaahiye ke ek hi jins se ek saa' nikalna behtar hai na ke aadha ek jins se aur aadha ek jins se.

Abu Dawood aur Nasai waghera mein nisf saa' ka bhi zikr hai magar woh riwayat sahih nahi hai. Is silsile mein kuch Aasaar bhi mlite hain. Imam Abu Hanifah, Shaikh ul Islam Ibn e Taimiyah, Allama Ibn e Qayyim, Allama Albani aur Ubaidullah Mubarakpoori Rahimahumullah ka mauqif hai ke nisf saa' bhi kifayat karega.

Fitrane ka Masraf (means Fitrana kinko diya jaaye):

Fitrane ka Masraf Nabi Sallallahu Alaihi Wasallam ne bata diya hai:

Tarjumah: Nabi Sallallahu Alaihi Wasallam ne Sadqat ul Fitr Rozedaar ko lagw aur behooda baaton se paak karne ke liye aur miskeenon ke khaane ke liye farz kiya hai.(Abu Dawood: 1609 and Ibn e Majah: 1827)

Allama Albani Rahimahullah ne is Hadees ko “Sahih ul Jami': 3570” mein sahih kaha hai.

Yeh Hadees batati hai ke Fitrana ka masraf fuqaraa or masakeen hain. Kuch ulama ne kaha Zakat ke 8 Masaarif mein Fitrana sarf kar sakte hain (means jin logon ko zakat di jaati hai unko Fitrana de sakte hain) magar yeh baat upar zikr ki gayi Hadees ke khilaaf hai.

➤ Shaikh ul Islam Ibn e Taimiyah Rahimahullah ne Fitrane ko Faqeeron or Miskeenon ke saath khaas kiya hai aur daleel se qawi-tar isi ko qarrar diya hai.(Majmoo' ul Fatawa: 25/71)

➤ Shaikh Ibn e Baaz ne kaha ke Fitrane ka masraf Fuqaraa or Masaakeen hain kiunki Ibn e Abbas Radhiallahu Anhuma se saabit hai:

Tarjumah: Nabi Sallallahu Alaihi Wasallam ne Sadqat ul Fitr Rozedaar ko lagw aur behooda baaton se paak karne ke liye aur miskeenon ke khaane ke liye farz kiya hai.(Abu Dawood: 1609 and Ibn e Majah: 1827. - Majmoo' ul Fatawa: 14/204)

Lehaaza Fitraana Faqeeron or Miskeenon ke alawah Masjidon aur Madarson waghera par kharch karna sunnat ki mukhalifat hai.

Agar apni jagah par Faqeeron or Miskeenon ko na paaye to doosri jagah Fitrana bhej de.

Fitrane ka waqt:

Fitrane ka do waqt hai;

Ek waqt wujoob ka aur ek waqt jawaaz ka.

Wujoob ka waqt

Eid ka chaand nazar aane se Eid ki namaz tak hai. Is darmiyan kisi waqt mustahiq ko Fitrana de de.

Jawaaz ka waqt

Eid se ek do din pehle Fitrana dena jaaiz hai. Bukhari aur Muslim mein Ibn e Umar Radhiallahu Anhuma se marwi hai:

Tarjumah: Sahaba e Kiraam Radhiallahu Anhum Eid se ek ya do din pehle Fitrana ada karte the. (Sahih Bukhari: 1511)

Afzal waqt Eid ki namaz ke liye niklane se pehle ada karna hai kiunki Hadees mein hai:

Tarjumah: Nabi Sallallahu Alaihi Wasallam ne Eid ki namaz ke liye nikalne se pehle logon ko Fitrana ada

karne ka hukm diya.(Sahih Bukhari: 1503 and Sahih Muslim: 986)

➤ Eid ki namaz ke baad Fitra dene se ada nahi hoga woh sirf aam sadqa shumaar hoga lekin agar kisi ke saath bhool ho gayi ya kisi shar'ee uzr ki bunyaad par late ho gayi to Allah taala aise bandon se darguzar (mu'aaf) karta hai.

Fitrana dene ki jagah:

Is mein asal yahi hai ke jo jis jagah rehta hai wahein Fitra ada kare lekin agar wahan Fuqaraa or Masaakeen maujood na hon to Fitra doosri jagah bhej de. Isi tarah agar kisi doosri jagah bhejne ki sakht zaroorat ho to ek jagah se doosri jagah muntaqil karne mein koi harj nahi.

Fitrane mein raqam dena:

Yeh ek ahem masla hai jiske Jaaiz aur Na Jaaiz hone mein ikhtilaaf hai. Ahadees ki roshni mein yeh masla wazeh hai, Nabi Sallallahu Alaihi Wasallam ne Fitrane ko miskeenon ki ghiza (means unka khaana) qarar diya hai or ghiza khayi jaane wali cheez hai, na ke raqam.

Is liye Rasool Sallallahu Alaihi Wasallam ke farmaan par chalte huwe galle se hi Fitra ada karna behtar or afzal hai. Albatta sakht zaroorat ke tehat Fitre ki raqam dena bhi jaaiz hai. Is ko misaal se is tarah samajh len ke aaj kal Fuqaraa aur Masaakeen jinhein

ghalle ki zaroorat nahi hoti woh hum se ghalla to le lete hain magar use bech kar qeemat haasil karte hain aur fir qeemat se apni zaroorat ki cheezein khreedte hain. Aise halaat mein bajaye is ke ke miskeen ko ghalla bechne ki mashaqqat mile aur ghalle ki kam qeemat haasil karni pade hum khud un ki taraf se wakeel ban kar ghalle ki qeemat ada kar dein.

Wazeh rahe ki yeh sirf zaroorat ke waqt jaaiz hai albatta behtar aur afzal sunnat ki pairwi hai jo ke khaane peene ki cheezon se Fitra ada karna hai.

EID UL FITR

Eid ul Fitr aur us ka hukm:

2 Hijri mein Roza farz howa, sadqat ul fitr bhi usi saal wajib huwa aur usi saal pehli baar Eid ul Fitr ki namaz ada ki gayi. Eid ki namaz musalmanon par wajib hai, baghair uzr ke is se peeche reh jaane waala gunehgaar hai.

Wujoob ki daleel Sahihain ki us Hadees se milti hai jis mein Nabi Sallallahu Alaihi Wasallam ne Haizah aurat tak ko Eidgah jaane ka hukm diya hai. (Wo Hadees aage aa rahi hai).

Yahi mauqif Shaikh ul Islam Ibn e Taimiyah, Shaikh Albani, Shaikh Ibn e Baaz, Shaikh ul Hadees Ubaidullah Mubarakpoori Rahimahumullah ka hai.

Eid ka chaand:

Ramadhan ki 29 tareekh ko chaand dekhne ka ehtimaam karna chaahiye. Wazeh rahe ke Ramadhan ke chaand ki ruiyyat ke liye ek aadil Musalman ki gawahi kaafi hai magar Ramadhan ke alawah baqiya tamam maheeno ke liye do aadil musalman ki gawahi zaroori hai. Jab chaand nazar aaye to yeh dua padhen: (Sunan Tirmizi: 3451)

Allama Albani Rahimahullah ne “Silsila As-Saheehah: 1816” mein isko sahih kaha hai.

Fitrane ki adaigi:

Eid ka chaand nikalne se Fitre ka wajibi waqt shuru ho jata hai lehaza Eid ki namaz se pehle pehle dhai kilo (2.50kg) anaaj ghar ke choote bade tamam logon ki taraf se nikaal ke Fuqara or Masakeen ko de den:

Tarjumah: Abdullah bin Umar Radhiallahu Anhuma se riwayat hai ki Allah ke Rasool Sallallahu Alaihi Wasallam ne Ramadhan mein musalmaanon mein se har shakhs par azaad ya gulaam, mard ho ya aurat, choota ho ya bada khajooron ka ek saa' ya jaw (barley) ka ek saa' Sadqat ul fitr muqarrar farmaya. (Sahih Muslim: 984)

Eid ki raat ibadat:

Eid ki raat ibadat karne se mutalliq ek riwayat bayan ki jaati hai. Riwayat yeh hai:

Tarjumah: Jis ne Eid ul Fitr aur Eid ul Azha dono raton ko ajr o sawaab ki niyat se Allah Taala ke liye qiyam kiya

us ka dil us din murda nahi hoga jis din dil mar jayenge.(Ibn e Majah: 1782)

Yeh riwayat gadhi hue (Mauzoo') hai, is liye is se Daleel nahi pakdi jayegi. Is riwayat ko Shaikh Albani Rahimahullah ne "Zaeef Ibne Majah: 353" mein Mauzoo' kaha hai aur "Silsilah as Zaeefah: 521" mein sakht za'eef kaha hai. Deegar Muhaddiseen ne bhi ise za'eef qarar diya hai.

Goya Eid ki raat ibadat karne se mutalliq fazeelat waali koi riwayat saabit nahi hai. Is ka yeh matlab hargiz na liya jaaye ke us din qiyam nahi kiya jaa sakta hai, jis tarah doosri raaton mein qiyam karne ka sawab hai is umoom mein yeh raat bhi daakhil hai.

Takbeer:

Chaand raat ko sooraj doobne se le kar namaz e Eid tak Takbeer padhna sunnat hai, yani Eid ki raat se le kar khutba khatm hone tak Takbeer padhna chaahiye. Ghar mein ho, bazaar mein ho ya masjid mein. Mard hazraat buland aawaaz se padhen aur khawateen past (halki) aawaz mein.

Allah Taala ka farmaan hai:

Tarjumah: Woh chahta hai ke tum ginti पूरी kar lo aur Allah Taala ki di hue hidayat par us ki badaiyan bayan karo aur us ka shukr karo.(Surah Al-Baqarah, Surah No: 2 Ayat No: 185)

Takbeerat ke saabit shuda alfaaz:

**"ALLAHU AKBAR,ALLAHU AKBAR,LA ILAHA ILLAHU
ALLAHU AKBAR,ALLAHU AKBAR,WALILLAHIL HAMD"**

**Is ki sanad ko Allama Albani Rahimahullah ne
sahih kaha hai.(Irwa ul Ghaleel: 3/125)**

**"Allahu akbar kabeera,allahu akbar
kabeera,allahu akbar,wajallu,allahu akbar ala ma
hadana" Is ki sanad ko Allama Albani Rahimahullah ne
sahih kaha hai.(Irwa ul Ghaleel: 3/126)**

**Allahu akbar kabeera, Allahu akbar
kabeera,Allahu akbar kabeera"**

**Is ko Shaikh Ibn e Taimiyah Rahimahullah ne
saabit kaha hai.(Majmoo' ul Fatawa: 23/326)**

**"Allahu akbar,allahu akbar,allahu akbar
kabeera"**

**Hafiz Ibn e Hajar Rahimahullah ne ise Takbeer
ka sab se sahih Segha jo saabit hai kaha hai.(Fatah ul
Bari: 2/462)**

**☐ Takbeer mein yeh dhiyaan rakhna chaahiye
ke ijtima'i taur par Takbeer kehna yani sab ek aawaz ho
kar Takbeer kahan yeh bidat hai.**

Eid ka Roza:

Eid ke din roza rakhna mana hai:

Tarjumah: Hazrat Abu Hurairah Radhiallahu Anhu farmate hain ki Nabi Sallallahu Alaihi Wasallam ne do dinon (yani) Eid ul Fitr aur Eid ul Azha ke din roza rakhnay se mana farmaya hai. (Sahih Muslim: 1138)

Ghusl, Libaas aur Khusbhu:

Eid ke din ghusl karna mustahab hai. Behtar hai Fajr ki namaz ke baad ghusl kare, agar kisi wajah se is se pehle ghusl kar liya to bhi koi harj nahi.

Isi tarah umdah or saaf suthra kapda pahenna chaahiye jaisa ki Nabi Sallallahu Alaihi Wasallam se Eid ke din khoobsurat chadar odhne ka suboot milta hai aur khusbhu Nabi Sallallahu Alaihi Wasallam ko bahut pasand thi is liye hamein bhi use pasand karna chaahiye.

Eid ke din khaana:

Khajoorein khaa kar Eidgaah jaana masnoon hai:

Tarjumah: Anas bin Malik Radhiallahu Anhu farmate hain ki Rasoolallah Sallallahu Alaihi Wasallam Eid ul Fitr ke din chand khajoorein khaaye baghair na nikalte. (Sahih Bukhari: 953)

Taaq khajoorein khaa kar Eidgaah jaana chaahiye jaisa ki riwayaat se pata chalta hai (Dekhen: Bukhari: 953) aur khajoor na ho to jo bhi mile khaa le.

Eidgaah paidal jaana:

Paidal Eidgaah jaana chaahiye aur usi tarah wapas aana chahiye:

Tarjumah: Ibn e Umar Radhiallahu Anhuma se riwayat hai ki Nabi Sallallahu Alaihi Wasallam Eidgaah paidal jaate or paidal hi wapas tashreef laate.(Ibn e Majah: 1295)

Allama Albani Rahimahullah ne isko Sahih kaha hai.

Zarooratmand aadmi sawari par sawaar ho sakta hai.

Wapas lautte huwe raasta badal dena chaahiye:

Tarjumah: Jabir Radhiallahu Anhu kehte hain ki Eid ke din Rasool e Akram Sallallahu Alaihi Wasallam ek raaste se jaate phir doosra raasta badal kar aate.(Sahih Bukhari: 986)

Raaste ke badalne ki hikmat se mutalliq bohot saare aqwaal mlite hain, sab se achcha jawab Shaikh Ibn e Uthaimen ka hai ke is ki hikmat Nabi Sallallahu Alaihi Wasallam ki ittibaa' aur pairwi hai.

Eidgaah:

Eid ki namaz khule maidaan mein ada ki jaaye albatta zaroorat ke tehat Masjid mein bhi ada ki jaa sakti hai

jaisa ki barish ki wajah se Nabi Sallallahu Alaihi Wasallam ne Masjid mein Eid ki namaz padhi thi.

Eid ki namaz aur khawateen:

Nabi Sallallahu Alaihi Wasallam ne aurton ko Eid ki namaz padhne ka hukm diya lehzah khawateen ko Eid ki namaz mein shareek hona chaahiye chaahe woh boodhi hon ya jawaan, shadi shuda hon ya ghair shadi shuda aur baligha hon ya na baligha yahan tak Aap Sallallahu Alaihi Wasallam ne Haizah aurat ko bhi Eidgaah jaane ka hukm diya taaki woh musalmanon ki dua mein shareek ho sake:

Tarjumah: Hazrat Umm e Atiyyah Radhiallahu Anha se riwayat hai wo kehti hain ki Nabi Sallallahu Alaihi Wasallam ne hamein hukm farmaya ke aurton ko Eid ul Fitr aur Eid ul Azha mein Eidgaah le jaayen jawaan ladkiyon, haiz waali aurton aur parda nasheen khawateen ko bhi, haan haiz waali aurtein namaz se alag rahein lekin woh khair mein aur musalmanon ki dua mein shareek hon, main ne arz kiya Aye Allah ke Rasool Sallallahu Alaihi Wasallam! Hum mein se kisi ek ke paas chadar na ho to? Aap Sallallahu Alaihi Wasallam ne farmaya: Us ki behan us ko apni chaadar pehna de. (Sahih Muslim: 890)

Is liye Eid ke din khawateen ke liye afzal hai ke woh Eidgah jaayen. Zimmedaaron ko chaahiye ke khawateen ke liye alag se intizam karen taaki khawateen

bhi mardon ke saath Eid ki namaz padh saken. Khawateen ka alag se Eid ki namaz ada karna sabit nahi hai.

Eid ki namaz ka tareeqa:

➤ Eidgaah mein Eid ki namaz se pehle ya us ke baad koi namaz nahi hai, isi tarah Eid ki namaz ke liye azaan o Iqamat bhi nahi hai.

➤ Namaz e Eid sirf do rakat hai. Pehli rakat mein saat (7) Takbeerein aur doosri rakat mein paanch (5) Takbeerein padhe.

Khutba e Eid:

Namaz ke baad imam mard o khawateen ko wa'z o naseehat kare. Khutba sahih qaul ki roshni mein sunnat hai, wajib nahi hai. Eid ki namaz ke baad Nabi Sallallahu Alaihi Wasallam ne farmaya tha:

Tarjumah: Jo lautna pasand kare woh laut jaaye aur jo khutba sunne ke liye rukna chaahe woh ruk jaaye. (Nasai: 1571)

Allama Albani Rahimahullah ne is ko Sahih kaha hai.

➤ Juma' ki tarah is ka sunna wajib nahi lekin wa'z o naseehat ko sune baghair jaana bhi nahi chahiye.

➤ Eid ka ek hi khutba Hadees se saabit hai.

➤ Khutba ke bad ya Namaz e Eid ke baad ijtimai dua ka suboot nahi milta lehaaz is nai ijaad se bachna chaahiye.

Juma' ke din Eid ki namaz:

Agar juma' ke din Eid ki namaz pad jaaye to us din juma' ki namaz padh satke hain ya phir Zohr hi ada karna kaafi hoga:

Tarjumah: Ibn e Umar Radhiallahu Anhuma se marwi hai ke Rasoolallah Sallallahu Alaihi Wasallam ke zamaane mein ek saath do Eid jama ho gayi (yani Eid aur juma') to Aap Sallallahu Alaihi Wasallam ne logon ko Eid ki namaz padhaayi phir farmaya: Jo shakhs juma' ke liye aana chaahe aaye, aur jo na chaahe na aaye. (Ibn e Majah: 1312)

Allama Albani Rahimahullah ne is Hadees ko Sahih li Gairihi kaha hai.

Namaz e Eid aur qaza:

➤ Agar kisi ko ek rakat mil jaaye to us ne Eid ki namaz paa li, jo aakhri rakat ke sajde ya tashahhud mein imam ke saath mile to woh Eid ki namaz ki tarah namaz ada kar le.

➤ Agar kisi ki Eid ki namaz choot jaaye to Eid ki namaz ki tarah ada kar le, chand log hon to jamat

qaayem kar le. Jinhon ne kaha Namaz e Eid ki qaza nahi sahih baat nahi hai. Qaza ka bhi aasaar se suboot milta hai. Neez jis asar se qaza ki soorat mein chaar rakat padhne ka zikr milta hai use Shaikh Albani Rahimahullah ne “Irwa ul Ghaleel” mein munqata qarar diya hai. Qaza karte huwe do rakat hi ada kare aur khutba e Eid chor de.

Eid ki Mubarakbadi:

Eid ke din ek doosre ko in alfaaz mein mubarakbad di jaaye:

(Allah Taala hum sab ki Eid aur deegar aamaal e saliha qubool farmaaye)

Tarjumah: Jubair bin Nufair (Taba’ee) bayan karte hain ki Nabi Kareem Sallallahu Alaihi Wasallam ke Sahaba e Kiram Radhiallahu Anhum Eid ke din jab ek doosre se milte to ek doosre ko kehte:(Allah Taala mujh se aur aap se qubool farmaye).

Is ko Shaikh Albani Rahimahullah ne Sahih kaha hai.(Tamam ul Minnah: 354)

Hafiz Ibn e Hajar Rahimahullah ne ise Hasan kaha hai.(Fatah ul Baari: 2/517)

Eid ke din khel:

Eid ke din khushi ke izhaar mein jaaiz khel ka muzahra kare to koi harj nahi. Eid ke din Habsha ke logon ka dhaalon aur Barchon se khelna saabit hai. Aap Sallallahu Alaihi Wasallam ne bhi is khel ko dekha aur un Habshiyon ko mazeed khelne ko kaha. Yeh Hadees Sahih Bukhari (950) mein Kitaab ul Eidein ke tehat mazkoor hai.

Alhamdulillah Completed

